
So, looking at ourselves, if we imagine, say, that we have great wealth, it would be easy to look down upon poorer people; if we were physically very strong, it would be very easy to intimidate a weaker person.

What we are instructed here to do is to use our greater knowledge or skill to help others at work, to think how we can share our knowledge and skills with new staff, a new employer. Try to be very helpful to them. Be concerned that they are new to the workplace, and that there's much you can help them learn. Trying to be kind and helpful in this way is the true practice of Dharma. This is the practice a very kind and good hearted person.

So, in this way, this verse contains advice with breadth enough to be relevant to all of us.

The question of how and in what way to benefit other beings only arises because of a lack of love, sympathy and kind feelings towards others. Where these are absent, no matter what you possess in terms of wealth, in terms of knowledge and experience and so forth, no matter how much these can increase your personal wealth, you cannot benefit others so you cannot truly benefit yourself. You cannot benefit your mind. It's in feeling ourselves close to other beings, in terms of more friendship shared with others, more people trusting and liking us, that gives a sense of joy to our lives. Joy doesn't arise from the selfish mind. To benefit other beings the most important cause is to cultivate a true feeling of love and a thought of care towards them. As you generate this altruistic thought, try to see that there are always people you can help, always there are people with whom you can share your knowledge, your skills. When you do this, do it out of love, totally wanting to give and, because you want to make the gift, there are no conditions to it.

We can see for ourselves that there are many people who already have such a nature, a very loving, generous nature, and it doesn't matter where they go or who they meet, they are always very helpful to others, and so they always enjoy harmonious relationships. Becoming like them, not only are you able then to benefit many other beings in need, but there's great benefit to your own life as well.

So we will leave the teaching here. We'll do some chanting of the Buddha's mantra, so, again, if you could choose the meditation posture, making sure that your body is relaxed and that your mind has stopped racing after external things. Make sure that the mind just rests within you. With this stable state of mind then, we chant the mantra and we focus the mind on the mantra.

TAYATHA OM MUNI MUNI MAHA MUNAYE SOHA

*Transcribed from the tapes by Jenny Brooks
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Edit checked against the tapes by Richard Garward
Edited Version*

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